

D. Husted

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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POETRY.

ELEGANT STANZAS.

Written by an Officer, long a resident in India, on his return to England.

I came, but they had passed away,
The fair in form, the pure in mind,—
And like a stricken deer I stray,
Where all are strange, and none are kind;
Kind to the worn, the weariest soul,
That pants, that struggles for repose:

O that my steps had reached the goal
Where earthly sighs and sorrows close.

Years have past o'er me like a dream
That leaves no trace on memory's page:

I look around me, and I seem
Some relics of a former age.

Alone as in a stranger clime,
Where stranger voices mock my ear,

I mark the lagging course of time,
Without a wish,—a hope,—a fear!

Yet I had hopes,—and they have fled;
And I had fears—were all too true:

My wishes too!—but they are dead,
And what have I with life to do?

'Tis but to wear a weary load,
I may not, dare not, cast away;

To sigh for one small, still abode,
Where I may sleep as sweet as they—

As they, the loveliest of their race,

Whose grassy tombs my sorrows steep;

Whose worth my soul delights to trace,—

Whose very loss 'tis sweet to weep;

To weep beneath the silent moon,

With none to chide, to hear, to see—

Life can bestow no dearer boon

On one whom death disdains to free.

I leave the world that knows me not,

To hold communion with the dead;

And fancy consecrates the spot

Where fancy's softest dreams are shed,

see each shade, all silvery white,

I hear each spirit's melting sigh;

I turn to clasp those forms of light,

And the pale morning chills my eye.

But soon the last dim morn shall rise,

The lamp of life burns feebly now,—

When stranger-hands shall close my eyes,

And smooth my cold and dewy brow.

Unknown I liv'd,—so let me die;

Nor stone, nor monumental cross,

Tell where his nameless ashes lie,

Who sigh'd for gold, and found it dross.

London Magazine.

From the Christian Herald.

DANCING.

Letter from SENEX to his Daughter—An Extract

MY DEAR DAUGHTER—Admitting that to *dance*, in a moral point of view, is as innocent as to *walk*, to *ride* or to *sail*, is it expedient for those who hope they are Christians, and who have engaged, in the most solemn manner, to live according to the gospel, to join in the vain, promiscuous, unseasonable dances of both sexes, as they are generally practised?

Christians, you are sensible, are not to do every thing that is lawful. The great Apostle to the Gentiles saith: "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not."

I shall here give you, my daughter, the principal reasons why I think it inexpedient for Christians to dance.

I. Because dancing is, very generally, considered as a favourite amusement of the gay world—of those who appear the most thoughtless about death, judgment, and the world to come. The professors of religion, if they are what their profession implies are different from the world: they are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

"If any man be in Christ, he is a new creature: old things are passed away: and all things are become new."

St. John in his first letter saith:—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lusts of the flesh, and the lusts of the eyes, and the pride of life is not of the Father, but of the world."

Those who are *born of the spirit of God* are different from the world in their views, affections and relations, and ought to distinguish themselves by their conduct:

"Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, his will God destroy: for the temple of God is holy, which temple ye are."

"What concord hath Christ with Beli-

al: or, what part hath he that believeth with an infidel? And what agreement, hath the temple of God with idols, for ye are the temples of the living God; as God hath said; I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty."

Who, my daughter, young or old, but a thoughtless wretch, would presume to *dance in the Temple of God*? Shall Christians, then, *dance* who are declared by an inspired apostle to be the *Temple of God and to have the spirit of God dwelling in them*? to be a *chosen generation, a royal priest hood, a holy nation, a peculiar people*; that they should show forth the praises of him who hath called them out of darkness into his marvellous light.

To the faithful in Christ at Ephesus, Paul saith: "See then that ye walk circumstantly, not as fools, but as wise, redeeming the time, because the days are evil—wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart unto the Lord, giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ."

Who, I seriously ask, ever heard any one devoutly "give thanks unto God and the Father, in the name of our Lord Jesus Christ," for an opportunity to mingle and dance with those, who, to say the least, generally know not God, nor the power of his grace? Where was there ever a ball opened or closed with prayer? Would it not rob this amusement of its charm were any one, as the mouth of the party, publicly to ask the blessing of heaven to rest upon them?

II. It is inexpedient for Christians to *dance*, because it grieves most of their religious friends; and to do this knowingly, is a direct violation of the divine law. "Give none offence, neither to the Jew, nor to the Gentile, nor to the church of God. " But if thy brother be grieved with thy meat, now walkest thou uncharitably. Destroy not him with thy meat for whom Christ died. Let not then your good be evil spoken of" The same apostle also said, in the sincerity of his heart: "If meat maketh my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

III. It is inexpedient, as the prophet Isaiah expressly saith: "Take up the stumbling block out of the way of my people." Dancing in the manner described, is to put one in the way. It is contrary to the self-denying spirit of the Gospel. The Lord Jesus when upon the earth said: "If any man will come after me, let him deny himself, and take up his cross and follow me" And Paul says: "Abstain from all appearance of evil." "Let us not sleep as do others; but let us watch and be sober."

IV. It is inexpedient on account of its inconsistency with the *spirit*, if not with the *words* of the covenant, into which professing Christians have voluntarily entered, "to preserve the unity of the spirit in the bond of peace." For any needlessly to do what they know will grieve those for whom Christ died, is directly to break "the unity of the spirit" It often greatly interrupts Christian communion.

For communicants to *dance*, and to join in all the frivolity of the young and gay, so far from reprobating sin, that in the view of many very conscientious people, it does much to promote it. Let the profession of men be what it may, there is much meaning in the proverb "actions speak louder than words" When any are "lovers of pleasure more than lovers of God"—when they are taken up in "serving the creature more than the Creator, who is blessed for ever more," the tendency of their conduct is to bring great dis honour upon the cause of Christ. It tends to make sinners quiet and bold; and to

say "peace, peace, when there is no peace"

IV. It is inexpedient, as Paul, who was distinguished for his ability and piety, saith, "Brethren, be followers together of me, and mark them who walk so as ye have us for an example." We have no example that Paul, or any of the apostles, ever danced. There is not the least reason to believe that any of them ever did, after they were converted to the Christian faith. If their example is to be followed, it is clearly evident, that Christians ought not to *dance*. The apostles left all, and followed Christ; Christians should follow their example. A wish to mingle in the dance, when found among those who have named Christ, does not look like "forgetting the things that are behind, and reaching forth unto those things which are before," and pressing "towards the mark for the prize of the high calling of God, in Christ Jesus." It appears much more like those Israelites in the wilderness, who said to Moses, "we remember the flesh which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic,"

One writer observes, "there is nothing more vexatious than to see those who are called Christians, hankering after enjoyments which they yet profess to be base and unsatisfactory. What is the world to think of such conduct? Can any thing more effectually belie our professions, and reproach our religion? We have pleasure of our own. Religion takes nothing from us worth retaining. All that is really innocent in life we can enjoy in common with the world, and with a double relish: and in addition to this, we are introduced to the unceasing, sublime pleasures connected with our spiritual existence. O let us not change this birth-right for a mess of pottage! Let us rise into the enjoyment of religion! The spirit of the world must be opposed by its master spirit. The Christian, who is properly under its influence, looks on worldly objects as mean and despible."

VII. It is inexpedient, in view of the great things which await them. This world, where Christians now dwell, will eventually, with all its glory, be consumed by fire; and when that day shall come, they shall be transformed into the *Divine likeness*. "We know that when he shall appear, we shall be like him for we shall see him as he is." As a scaffolding of a house is subordinate to the house, and will immediately be knocked away when the building is completed, so is the material world subordinate to the church; and as soon as the purposes of God's grace are accomplished on earth, with regard to our guilty race it will be destroyed. "The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and all the works that are therein shall be burned up."

In view of this awful desolation, the Apostle inquires—"Seeing then, that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness? Looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat: nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." He then adds by way of exhortation, "Wherefore beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace without spot, and blameless."

Be diligent in what? Not in *dancing*; "for bodily exercise profiteth little;" but in breathing the spirit and practising the duties of religion: "Godliness is profitable unto all things; having the promise of the life that now is, and of that which is to come."

Christians ought to be diligent in their endeavours to advance Christ's interest on the earth, and to lay up for themselves treasure in heaven; the time is short: "In such an hour as ye think not, the Son of Man cometh: Blessed is that servant whom his Lord, when he cometh shall find so doing."

Instead of casting a stumbling block in

the way of others, I would say to you, my daughter, "If ye then be risen with Christ," as ye hope, "seek those things which are above, where Christ sitteth at the right hand of God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." If you are indeed a Christian, you are "bought with a price" a great price! You "were not redeemed with corruptible things, as silver and gold: but with the precious blood of Christ, as a lamb without blemish and without spot;" therefore, "glorify God in your body and in your spirit, which are God's." As a Christian, your limbs, and every faculty of your body and soul, are to be used for his glory. Conduct in this way, and you will spread a sweet savour around you, and find at last, that in keeping the divine commands there is a great reward.

You will not think my daughter, from these remarks, that I suppose religion requires us to be gloomy. On the contrary I would adopt the words of inspiration, and exhort you to "rejoice in the Lord always, and again I say rejoice." But express your joy under a realizing sense of your exalted nature, as made for immortality. Remember you are not always to continue in the flesh—Keep in view your high vocation as a Christian, and the spectators of your conduct, not only on earth but in heaven! Even bear in mind the words of the Apostle—"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Shall Christians linger to gather fading flowers by the rivulets of time, or press forward to gather those which grow beside the "pure river of the water of life, clear as crystal proceeding out of the throne of God and the Lamb?"

I well know, if they conform to the world, by sharing in its vain amusements, and dancing a little, if it only be at a wedding, they will be highly commended for their liberality of sentiment, and conduct; their freedom from superstition, and from a puritanical spirit. But how much will this commendation be worth in a dying hour?—That hour, with all its awful solemnities is near at hand! The death-warrant is signed against our whole world, and its execution may be speedy. Who knows but it is written in the decree of heaven, with respect to the dancing professor, "this year thou shalt die!" or even "this night shall thy soul be required of thee?"

My dear daughter, be wise for yourself; remember that "the friendship of the world is enmity with God." Seek not its laurels but desire the plaudit of your judge. Hath he not said—"Behold I come quickly; hold fast that which thou hast, that no man take thy crown."

Agreeably to the request of our Brother Editors, we publish the following. We regret its having been several weeks accidentally delayed.

RELIGIOUS MISCELLANY.

In a few weeks the first year of our editorial labors will be completed; after having furnished our patrons with 832 pages of matter chiefly all of a religious nature. Whether we have secured, in the course we pursued, the approbation of our supporters, generally, or no, we will not undertake to say; we are confident, however, of having labored to secure this. We are really thankful to the religious community, who have seconded our views, in promoting the spread of the information published in the *Miscellany*; to our correspondents, and to our patrons at large.

The year which is about to be regular on the catalogue of time, has been marked with many striking events. Missionaries have been sent to Palestine, the Sandwich Islands, and elsewhere, and the white sail as it glides smoothly over the mighty deep, begins to bring good news from far countries. Many things have transpired to make the general religious intelligence, peculiarly interesting. For

details of which we refer the reader to our pages.

The one before us, may be anticipated, to transcend the passed one in many particulars, which we cannot here hint at. The journal of the Missionaries, employed in the Holy Land, are deeply interesting, both to the Antiquarian, the Christian and the Historian. These journals will always be published in the Miscellany, and will of themselves, be worth the subscription money required for it. Our correspondents are increasing in number and talents; and there are many societies in the interior of our state, whose reports, when obtained, will be inserted. In short, we will endeavour to make it a miscellaneous work, worthy the patronage of the Christian community.

We ask, in our behalf, the interference of ministers, and other benevolent and influential persons in obtaining subscribers. And we request Editors, to whom this number is forwarded, to publish this circular, and we will favour them with an exchange.

Our conditions are as follows, which will enable any persons disposed, to avail themselves of the work.

FLEMING AND GEDDES.

I. The Miscellany is published on Friday of every week, at Two DOLLARS per annum; to be paid half yearly in advance.

II. It is printed on new type and fine paper, in an octavo form; each number containing 16 pages.

III. It comprises, without distinction of sects or party whatever intelligence is thought to be acceptable to such as wish and pray for the general interests of the Redeemer's kingdom; such as authentic information—with regard to Missions and missionary labours, in all parts of the world:—Bible Societies, Tract Societies, Sabbath Schools and all other associations formed for benevolent purposes—also well attested Narratives of Revivals of religion, Interesting Conversations, Obituary Notices—and whatever may relate to truth and piety.

IV. Original essays upon some practical subjects, may occasionally find a place for insertion—but nothing whatever, that is of a controversial nature; also a Summary of the principal events which transpire in the world, both Religious and Political.

V. Any person procuring ten subscribers and responsible for the same, shall receive the eleventh copy as a compensation.

A title page and index shall accompany the last number of each volume.

Letters post paid and directed to the Editors of the Miscellany, Carlisle, Pa. will be attended to.

Subscriptions received at this office, where a sample of the work can be seen.

MISSIONARY SPIRIT OF A YOUNG SWISS.

In the London Baptist Magazine, for November, we find an interesting account of a Baptist Missionary, who went a short time from Switzerland to carry the good news of salvation to the distant regions of Tartary. The information is contained in the following extract of a letter to the Secretary of the Baptist Missionary Society from his friend the Rev. W. H. Angas, who has been for some time past engaged in visiting the churches of the Baptist denomination on the continent of Europe.

Basle, Sept. 24, 1823.

In passing through the Prussian churches, I obtained tidings of a young man, a native of Switzerland, and by name Daniel Sehalatter, whom I think the Committee will consider worthy of their attention. He served in the capacity of merchant's clerk in the town of St. Gallen, for a number of years, with great credit to himself, comfort to his family, and advantage to his employer. Very early in life his mother's pious care for his soul, was blessed to his conversion. As he rose in years he was accustomed to read missionary intelligence with great avidity. As he read, he felt a growing interest in the Lord's work among the heathen, until at length this came to a burning desire, that one day he might open a door for him also in the wide fields of Missionary labour. His prayers to this effect, after some years, were graciously answered, so that he found himself at liberty to apply to the Missionary Institution here for admittance as a student. But as he had embraced the sentiments of Adult Baptism, he could not, consistently with the rules of the institution, be taken upon its establishment. For the great regard, however,

the directors had for his character, and highway, till about twelvemonth back. He was as usual idling about the dock, when passing by the Floating Chapel, and seeing some seamen enter, he thought he would go in to rest himself; a person was in prayer, and his attention was directed to the substance of his prayer; to use his own language, "the whole freight was the salvation of sailors," and he bore hard upon old sailors, that the devil should not make prizes of them, and carry them into the port of hell, &c. He said he kept his eye upon the person who prayed, and when he got up from his knees, his surprise was great to find he was a young man, and a sailor. I began to think, said he, if this youth so sincerely prayed to God, and for salvation from hell, it was full time I should "bunt ship and steer an opposite course. I saw that I had been carrying on all sail to the devil, but would now bear away to the Chapel, to hear if there was any chance for me to escape eternal shipwreck." "I have attended, sir, constantly for near twelve months, all weathers, when my health permitted, and I can now join in praising God, who remembered me in my low estate, for his merey endureth for ever. Truly am I at my age, a brand plucked from the burning; and the blessing of an old seaman be upon you all Amen." The tear of gratitude sparkled in his eye, he bowed, and slowly departed.

THE AMERICAN CAPTAIN, AND PIUS SCOTCHMAN.

After one of the Bethel meetings in Liverpool, a gentleman present entered into conversation with the captain of a vessel, which plies regularly between Liverpool and one of the ports of the United States. In the course of the conversation the captain related the following account of his providential escape from shipwreck. We copy it from the Notice of the Proceedings of the Liverpool Seamen's Friend Society.

The captain was bound on a voyage from America to England. A few days previous to his reaching his destined haven, he fell in with a severe and destructive storm, and although death and destruction stood before him, yet he felt unmoved and fearlessly dared the worst, for his heart was hard as the rocks he was fast approaching. The vessel, after receiving considerable damage, was driven upon a reef of rocks on the northern coast of Scotland; himself and most of his crew reached the shore in a boat: he saved his papers and some clothes: it was in the afternoon of the day; the coast was very rocky and desolate, and he had to walk a considerable distance before he came to a dwelling: this was a very large farm house; he entered and related his misfortune and situation; the kind host and his wife made every arrangement for his accommodation, until he could forward a letter, and receive a return from his agent or consignee. Notwithstanding he was much exhausted with fatigue and anxiety, he was induced by the kind attention of these friends and their intelligent conversation, to sit and converse the evening away; after a plain and welcome repast, preparations were made for all hands to retire to rest, when on a signal given, the domestics entered the room: the worthy farmer, turning to me, said, "Captain, I invariably make it my custom, before retiring to sleep, to call my domestics and family around, read to them a chapter from the Old or New Testament, and bow our knees in prayer to God; you in the providence of God, being our inmate, will I hope feel no objection to unite with us, particularly now, as you must feel grateful to Him who has preserved your life in the storm." "As a matter of courtesy," said the captain, "I answered that I would wait during the religious duties he engaged in, but I candidly confessed that I never troubled my head about these matters. He looked at me and sighed: something within me felt that sigh: the good man read from the Scriptures, and on closing the book, the whole establishment bowed down on their knees: observing all upon their knees but myself, I had some conflict within me, whether I should kneel or keep my seat; however I followed the example before me and knelt down. The farmer began, in the most solemn and fervent manner, to return thanks to the God of Providence for the blessings of the past day; he then implored the pardon of all their sins, &c: this I considered very well: he did not stop here: after particularizing his family, he, in the most affectionate language and manner, offered up his supplications for the poor mariner, who had sought shelter under his roof. Having, from previous conversation, discovered I was a poor dark and ignorant sinner,

he spread my case before the throne of God, and appeared to know the secrets of my heart better than I knew them myself: in short, he prayed most heartily and sincerely for my soul's salvation, and most feelingly thanked God for my preservation from the effects of the storm. When we arose from our knees, I looked at the man with astonishment, wondering what could induce him to pray so fervently for a stranger, or by what means he became acquainted with my sinful habits of life.

"I retired to the neat little room they had fitted up for me, to give some vent to the crowd of thought which harrassed my spirits. I walked fore and aft: the consideration of the farmer praying with so much fervency for me, and thanking God for my rescue from death during the storm, forcibly affected my mind; I began to see that sin was of more consequence, awfully so, than I before was sensible of, particularly the sin of ingratitude. While ruminating upon these matters, I observed a book lying upon the small dressing table; my spirits being greatly agitated, I opened the book, with a view of reading to compose myself for sleep—it was a Bible; on reading I came to these words from Jeremiah, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." These words were the singular expression the farmer used in his prayer, which more than any other struck me with my ingratitude. I read on, and forgot the fatigue of my body until my light expired: I then threw myself on the bed, and for the first time heaved a penitential sigh. The Lord was pleased by his Spirit to show me I was a great sinner; I sought for mercy, and the Lord heard my supplications. I continued a few days with this affectionate family, and when I left my hospitable and christian host, I could bear testimony to the truth of the promises of God in Christ Jesus, having his spirit, whereby we cry Abba, Father—"For God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ; By grace we are saved."

HINDOO SUPERSTITIONS.

Extracts from the Diary of Mr. Sutton, the Baptist Missionary, at Moorshedabad in India.

January 2, 1823.—Assembled with the Hindoos on the side of the river. The conversation was chiefly on the nature of God. They believed that God was influenced by desire, lust, and passion, in the same manner as men, and enforced their belief by the example of their chief deities, Krishnu and Ram. I replied that Krishnu and Ram were only deified heroes, and by no means the characters by which we could judge of God; I then mentioned the nature of God as described in Holy Writ as a spirit, as holy, just, and true, and desirous of saving man by the gospel of Christ. Afterwards a brahmin frequently took up the conversation, and began to upbraid and ridicule many of the present popular superstitions, and especially that of worship to Krishnu.

7. Visited a fair field near a temple of Kalee. Upon my arrival at the place, many who had before seen me came round the fair, distributing tracts and speaking to the assembled crowd till evening. One instance of ignorance much surprised me. I asked an old grey headed idolater if he could suppose that the image of Kalee dancing upon the body of her husband, with a necklace of human skulls, was a proper object of rational worship; and he with the greatest indifference, replied, Yes; for she was the mother of creation, and the wife of the Creator.

8. Several Hindoos were inquiring of me to day how they could forsake sin; for, said they, we are all directed by fate, every thing is decreed, whether sin or holiness. To this it was replied, that they never spoke of fate when seeking the things of this world, and why mention it when exhorted to the works of righteousness and peace? God forced no one to do evil, they did it of their own accord.

9. Had a long conversation with some brahmins concerning the person of God. They urged that there were only two principles in nature, and that these were uncreated, namely, matter and spirit; and that wherever life existed, whether in gods, men, or beasts, there was a part of this uncreated spirit, and consequently that our spirits were not created of God, but parts of that great spirit which is denominated God, and that the highest object of man is to be again united or swallowed up in this spirit.

LIVERPOOL BETHEL UNION.

Extracts from the Reports of the Committee.

One venerable looking sailor called upon one of the secretaries; he stated he was seventy years of age, and had sailed out of this port from a boy, but had never thought of those things which are eternal, nor did he ever think that he had a soul, any more than the beasts which are in the

17. Witnessed other instances of the way in which men deceive their souls. One Hindoo told me there was no occasion for him to attend to the concerns of his soul for he was employed in ferrying souls across the Ganges, to be burnt, by which means they were saved, and some one would do the same for him. Another replied the gospel must prevail, but he wished others to embrace it first; and a person near the last speaker, said it was no great consequence; if in this life he sinned, he should only have to pass through another birth to atone for it.

20. I have often been asked if we do not believe the Ganges, to be an object of worship, on account of our presenting it in our courts of justice, as that upon which oaths are made. To day the same question was put to me, which I answered by stating, that to Musselmans the Koran was given, to Christians the Bible, and to Hindoos the waters of the Ganges, not because of the truth of the former and the latter, but from immemorial custom. This is one evidence of the caution Europeans ought to use, lest they should countenance idolatry. I have been so fully convinced of this, that when I attend any of the heathen assemblies I scarcely ever go near the idol, because they are likely to suppose that I countenance it by my visit.

From the New Haven Religious Intelligencer.

PALESTINE MISSION.

The following extracts from letters written by Mr. & Mrs. Goodell to a lady in this city, contains some pleasing information respecting the English residents at Malta, and furnish also the most recent intelligence respecting the Missionaries at that station.

Valetta, Island of Malta, Sept. 18, 1823.

My Dear A.—I have forwarded you one long letter, and am happy in the opportunity of writing another, to acknowledge the reception of yours. It arrived at a time, when we were suffering the chastisements of our heavenly Father. Five or six weeks since, Mr. Goodell was attacked with the disorder of this climate, and was very ill for several days. He was beginning to recover a little, when I was taken ill with the bilious cholic. For several days I was in much pain, and sometimes thought, that God might be about to take me home. O how solemn the thought that death is near! That in a few short weeks or even days our case may be decided forever! The thought sometimes indeed is a pleasant and comforting one to the Christian. But I think in general, when Christians are in health and prosperity, they are inclined to think of death at a distance. And if the Christian too often feels thus, what must be the feelings of the impotent, who have no hope in the mercy of Christ! I am happy to say now, that, through the mercy of God we are all restored to our usual health, and have the prospect of spending a few more days in this dark part of the world. Dark and desolate indeed is this region. I often think, that were it not for the few pious English residents here, this city would be like the cities of Sodom and Gomorrah. It is greatly to be feared, that but very few of the Maltese will ever arrive at the kingdom of heaven. The form of religion is indeed apparent here, but the reality cannot be discerned. No tears are shed at the foot of the cross—no prayers are offered to the blessed Jesus. The saints are their God, while the virgin Mary is exalted above the Lord of glory. But I forbear to dwell on this subject, as you have probably seen something in the Herald or private letters.

Will my dear A. be concerned to hear, that my situation is pleasant, and my temporal comforts many. We occupy the house with our brethren and sisters in whose society we enjoy much happiness. We have also a few pious friends here, who treat us with the greatest attention, and frequently manifest their friendship by sending us fruit, wine, &c. Some weeks since one of our friends of rank invited a party of about twenty to take tea with him. After tea some important questions were asked relative to our Saviour; this led the conversation to a very serious and profitable train, which continued through the evening. Since then a number of families of rank have adopted the plan of meeting every Tuesday evening at each other's houses alternately, for religious discussion, conversation, and prayer. One of the missionaries with his companion is always invited to attend. And I assure you the meetings are interesting. It has been the practice here at tea parties to have at the close of the evening a supper or rich collations of fruit, wine, &c. These families have agreed to dispense with these luxuries, and to de-

vote what is saved in expense to some charitable object. They have already given us above eight dollars to furnish premiums for our Sabbath School, and propose hereafter to give one third to the Jews Society, one third to the Church Missionary Society, and the other third to the Palestine Mission under the direction of the A B. What a noble example this! will not some of our dear N. H. friends be influenced to make some retrenchments in a similar way? How easily might a few luxuries be dispensed with; and who could tell the amount of good that might result from it?

How, my dear A., do your praying and working societies flourish? I wish you would have the goodness to write me the names you give to your Societies, when you meet, and how you improve the time. We have just formed a reading and working Society in Malta. Meet every Saturday at nine, and spend four hours in working and reading. The avails to be appropriated to benevolent purposes. I feel much indebted to the benevolent Ladies of N. H. for their kindness to me. Will you make my love and my thanks to all those, who manifested so lively an interest in my welfare, and request them to remember us in their prayers. My tender regards to your parents and to all friends.—May the best of heaven's blessings rest on you all forever, and at last may we all meet in our Father's kingdom! As I know you will be pleased to receive a few lines from my dear husband, I cheerfully resign the remainder of the page for him to fill.

Yours very affectionately,
ABIGAIL P. GOODELL.

Valetta, Oct. 11 1823.

My dear A.—We have just concluded to take up our carriages and to go towards Jerusalem. In a few weeks, Mrs. Goodell and myself, Mr. Bird, and perhaps also Mrs. Bird, expect to sail for Bairout—to be established at Jerusalem or on Mount Lebanon. We go, not knowing the things that shall befall us there; but in that land, where the blood of Jesus was shed, and which has been long under the curse of Heaven, we must look for many privations, and difficulties, and dangers, to which we have heretofore been strangers; we must expect like our great master before us, to be “despised and rejected of men”—to be held in derision—and to be treated “as the offscouring of all things.” O Emmanuel! “if thy presence go not with us, carry us not up hence.” We desire to feel, that through Christ we can do all things, and without him nothing. The land is still the land of promise, and is yet to become the joy of the whole earth. The curse will be removed; the tears will be wiped away from the afflicted daughter of Zion; Jerusalem shall be built again; and the sweet influence of heaven like the rain and the dew shall descend copiously upon the mountains of Israel.—The Lord hasten it in his time.—When you read this, think of us as on the “goodly mountain,” and commend us to Israel’s God. Yours, &c.

W. GOODELL.

RUINS OF BALBEC.

Dr. Richardson, who visited the ruins of the magnificent temple at Balbec, in Syria, in his late travels, is of opinion that this was first built by Solomon and rebuilt by the Romans.—The workmanship of the bottom stones is similar to that of some that were cut at Jerusalem in the time of that king. In the walls of that temple are some of the heaviest stones that were ever moved by human hands or human machinery.—Dr. R. measured one stone, which was 67 feet long, 14 broad, and 9 feet thick; two others were nearly of the same dimensions, and three were placed more than 20 feet above the foundation. In no other building on earth can such ponderous masses be found. This temple has been a place both of pagan and Christian worship. The ruins are about forty miles north of Damascus.

ANNIVERSARY

Of the Bethel Union Society in New-York

On Wednesday evening, the third anniversary of this Society, was celebrated in the Rev. Dr. Spring's Church. Among a very numerous collection of citizens, assembled on the occasion was a respectable body of mariners. The exercises of the evening were commenced with a hymn, and prayer by the Rev. Dr. Spring, after which an appropriate introductory address was made by Divie Bethune, Esq. the President of the Society. The annual report was then read by Horace Holden, esq. the Secretary of the Society. It contained an

interesting account of the exertions of the friends of Seamen, during the past year, in different parts of the world, and particularly in our own country. The report was followed by very animated and appropriate addresses, from several clergymen, and one from David Brown, the distinguished Cherokee.

The collection taken up for the Society amounted to 115 dollars.

For the Christian Repository

MR. PORTER,

That the Church Membership of Infants is a divine institution, though opposed has never been disproved. And disproved it never can be, so long as the Bible teaches that Jehovah the Great Head of the Church, when he established his covenant with Abraham, and constituted a visible church in his family, directed that the sign of circumcision, the seal of the covenant, should be placed not merely on himself and the adult members of his family, but also on his infant children. The covenant was in these words:—“This is my covenant, which ye shall keep between me and you, and thy seed after thee; every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old, shall be circumcised among you; every man child in your generations, &c. &c. and my covenant shall be in your flesh, for an everlasting covenant.”

And the un-circumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from my people. He hath broken my covenant.” Gen. xvii. 10—14. Here, clearly, the Seal of the covenant was to be set on infants. And the scriptures teach us that so long as the church was confined to the lineal descendants of Abraham, infants continued to be made members by circumcision. Nor has it been shown, nor can it be shown, that any change in the state of their relations and privileges was made by the Saviour or his Apostles when the Abrahamic or Jewish dispensation of the church gave place to the Christian. The scriptures are silent as to any such change, and this too whilst circumcision, the initiatory seal of the covenant under the former, was changed into baptism, the initiatory seal of the latter. On the contrary, the scripture history though not expressly, yet impliedly teaches the reverse. It teaches that when the parent or head of a family was baptized, so also were his family. Lydia and her house; the Jailer and all his; and the house of Stephanus; and Peter, when exhorting his Jewish brethren to “Repent and be baptized,” declared to them (almost in the words of the promise of God to Abraham, which were “I will be a God to thee and to thy seed,” Gen. xvii. 7) “the promise is to you and to your children.”

But the design of the observations I submit for insertion in your paper, is not to enter into the controversy on this subject, but to propose a few inquiries intimately connected with infant church membership, and which appear to me highly to deserve the attention of those who practise infant baptism. I refer to the question; whose children are agreeably to divine appointment to have the initiatory seal of the covenant placed upon them? Or in other words, what qualifies parents for the baptism of their children? This is a question to which the practice of different religious denominations who believe that infant church membership is a divine institution, and indeed the practice of different members belonging to the same religious society, return different answers. Some baptize the children of all those who make a profession of religion, whether they partake of the Lord's Supper or not. Others baptize the children of none but those who give hopeful evidence of piety, and who are become communicants at the Lord's table.

On this subject I would submit a few inquiries and observations. That the practice of both can not be right, inasmuch as they cannot both be according to the appointment of God, on this subject no proof can be required. Nor is this a matter where an error in practice is of trifling moment. Blessings of immense importance are promised by a covenant God, to those upon whom he has appointed that the seal of his covenant is to be placed; even all the blessings of the covenant of grace. Every thing, needful to our eternal well-being, is contained in the promise, “I will be a God to thee and to thy seed.” And fearful are the miseries attendant on breaking God's covenant. The child during the Jewish economy of the church, which was uncircumcised through the neglect of the parent, was said to have broken God's covenant, and was to be punished with excision; “he shall be cut off.” Understanding this in its mildest sense as meaning to be cut off from the congregation of God's people, from his church to which pertained the adoption and the promises, and to which was committed the lively oracles of God;—to be cast forth into the Gentile world, and to be exposed to the wicked and seducing example of the ungodly, without the restraints of a pious education—without the means of grace, was unquestionably a tremendous punishment. But to breaking God's covenant, severer miseries are threatened. Now if parents who are members of the church by baptism, (and is it not baptism and not the Lord's supper that makes us members of the church of God?) and who make a credible profession of religion, are entitled to the baptism of their seed by divine appointment, then are not the ministers who will baptize none but the children of those who profess to have saving faith, accessory to the children of the former breaking God's covenant? Nor can this be viewed as a light matter.

Whence then arises the right of children to baptism? We say the right for every blessing that is by divine appointment theirs, is their right. Does it depend on the moral qualities of the parent? or on the relation of the parent to the church as a member thereof? If on the latter, and not the former, by what authority is the seal refused to the children of members? That is, is the receiving the external seal, and not personal piety that constitutes an individual a member of the visible church, does not the case of Abraham in whose family a visible church was constituted, render unquestionably evident? Of the piety of Abraham previous to his circumcision no doubt can be entertained, and as little doubt can exist of the fact that he was not a member of the visible church until he had received “the sign of circumcision, a seal of the righteousness of faith.” And in the subsequent ages of the church the posterity of Abraham, until the commencement of the christian dispensation, had their infant offspring circumcised not because they observed the passover, for between the institution of these ordinances, ages elapsed; nor because of their personal piety, for as respected many of them they gave conclusive evidence of their being destitute of piety; but because they had evidence of their relation to the visible church as members in the seal of the covenant. And where in the New-Testament is the proof contained that the celebration of the Lord's Supper was required to the baptism of the children of those, who having been baptized were members of the church? From the fact that those who had their households baptized were possessed of saving faith nothing can be argued, for to the reception of an adult into the church as well under the Jewish as the Christian dispensation piety was required; and the inspired history of the christian church extends not to the period when those who had been baptized in infancy presented their children for baptism, or if it do it is silent on the subject. And does not the silence of Christ and his Apostles on this subject warrant the conclusion that the practice of the Jewish church is to be followed?

But if the practice of those who require piety or at least a profession of piety by going to the Lord's table be correct, then those who admit parents to present their children for baptism on the profession of their faith whilst they live in the neglect of the Lord's Supper must be wrong; inasmuch as professing to act by the authority of God they apply the seal of the covenant where he never intended it should be applied. And is not this to be accessory to the guilt contracted by those who swear falsely to God? for certain it is that those who thus practise, baptize the children of many who do not even profess to be pious. Perhaps it will be said they do profess it when they present their children and make the vows they are required to make. Well, if so, they are either sincere or insincere. If sincere why do they not go to the Lord's table, for this they must know is their right and their duty? If insincere can they have performed their duty? Do they not act hypocritically and wickedly, for God requires truth in the inward parts? And clearly they who thus enter into covenant with God can expect no blessings either for themselves or their children, for “unto the wicked God says what hast thou to do that thou shouldst take my covenant into thy mouth?”

But it may be said they are sincere, but are prevented from going to the Lord's table by the fear they are not prepared. But where does the Bible teach us that there are different qualifications required for acceptably celebrating the Lord's supper, from those required to our covenanting with God in an acceptable manner when about to receive the seal of the covenant for our children? If the Bible teaches the reverse, then this is an evil, and an evil of immense magnitude which attaches to the baptizing children without evidence of piety in the parents. The people are taught to believe that different qualifications are required, at least they are not taught that it is not so. How many are there who have sat for years under the ministry of those whose practice is what we are now considering, who never heard nor for a moment thought that the same qualifications were necessary to their attending acceptably to both institutions;—that nothing more was required in the one case than in the other. And it would seem that they act upon this error. Convince the man who is deterred from going to the Lord's supper by the consciousness that he is not prepared, that Jehovah requires in him the very same qualifications that are necessary to celebrate the Lord's supper aright, when he presents his children for baptism, and it will not be easy to persuade him to engage in the performance of the latter, rather than the celebration of the former. Is it not a truth, that when this practice obtains, the people are taught to believe, or believe without being taught, that before a man can lawfully come to the Lord's table, he must have experienced a change of heart—must be pious; but that without this, he may offer his children for baptism?

I know not that in the inquiries and observations that I have made, that I have advanced the arguments for the one or the other practice, that are relied on by their respective advocates, or presented the objections that are made against the practice they respectively oppose; or if I have done either or both, that those which are the most forcible have been brought to view. But I have done that which I intended. I have through your paper presented this subject to the christian public, in hope that it will receive somewhat of that attention of which it is vastly deserving. That in the same religious society, some churches practice in the one way and some in the other, is most certain. Now it must appear important to every reflecting mind, that our practice be right. But right both cannot be. And the wrong done by those who are in error, on this subject, is not of trifling moment. Among the readers of your paper there are men of learning and piety, who practise in both these ways, and it is to be presumed, have reasons for their practice that satisfies their own minds. Would not a discussion of this subject, in a temperate christian manner, be productive of good?

AN INQUIRER.

January 6th, 1824.

AFRICAN COLONY.

On Sunday morning last, says the Pittsburgh (Virginia) Intelligencer, the exercises preparatory to the sailing of the Colonists for Africa, took place on board the ship Cyrus at City Point. A large concourse of people attended on this occasion, about 100 of whom were ladies and gentlemen from town. Benjamin Cocke, Esq. administered the oath of allegiance to support the Constitution of the Colony to

near thirty free men of colour; the remaining part of the expedition is composed of women and children. The Rev. R. R. Gurley, Agent of the American Colonization Society, then addressed the Colonists in a very feeling, impressive and appropriate manner. The Rev. Mr. Thift was also present, and delivered a very suitable discourse from the deck of the ship, with which the exercises closed. The Colonists were all in good spirits, and only now wait a favourable wind to start for Liberia, their destined home.

There are at present about 130 settlers at Monserado, occupying a station which, according to English and American testimony, surpasses in advantage for a colonial establishment, any other situation on the Coast. A town is building on a regular plan, and comfortable houses are constructed. The harbour is naturally an excellent one; the soil is rich, and yields the most valuable productions of tropical climates. The natives are generally amicable, and favourable negotiations have already been entered into for trade, with several of the tribes. From every intelligence, we are induced to believe that the undertaking will not fail, but may become a perpetual light to Africa; an eternal monument to our nation's praise! We send with it our best wishes and prayers

[Star.]

CHRISTIAN REPOSITORY.

FRIDAY, JANUARY 16.

The weather, for several weeks past had been more like the soft showery month of April than the hard pinching frosts of January—ains have been frequent and copious, frost entirely out of the ground, and the roads very bad. But on the 14th the wind suddenly became boisterous, a light fall of snow ensued, and the cold continues pretty severe.

By a letter from Charleston, S. C. to a gentleman in this town, we are informed that the season has been remarkably mild there—the thermometer was at 78, in Savanna, on the first of Jan. and a few days after at 76 in Charleston.

DELAWARE LEGISLATURE.

The Legislature of this State met on the 6th instant, and chose Jesse Green, Esq. Speaker of the Senate, and Joshua Barton, Esq. Speaker of the House of Representatives. On the 7th, the Governor, CHARLES THOMAS, Esq. presented his Message.

The Message is too lengthy for our limits. Its chief subjects are the great necessity of adopting some efficient plan of general education—he reprobates the idea of deferring the introduction of public schools for another generation, which might be the case, if what is now termed the *School Fund* be relied on alone; and therefore recommends a general tax for the use of schools. He observes, "in a country like ours, where all power, directly or indirectly, flows from the people, it is matter of astonishment that the diffusion of knowledge, and the extension of religion and morality among the people, were not the first objects of public patronage"—He strongly recommends an alteration of our penal code. "The penal laws of this State are much severer than those of any other in the Union, and I believe that there is no portion of our country, of the same population, where half the number of crimes are committed." In his view the severity of the laws prevent their execution, and here crimes are multiplied in proportion as the chance of escape is increased. The adoption of the penitentiary system entire, meets his warmest approbation; should this not be practicable, the experiment of tread-mills is recommended, they having been found of vast utility, especially in England.—He earnestly recommends the abolition of imprisonment for debt, viewing the "practice so obviously opposed to every principle of justice, and humanity."—He calls the attention of the Legislature to the present state of our poor-house system, both as regards its inutility and burdensome nature; they are rather nurseries of vice than asylums for the helpless.—The militia system he views as important, especially in the present situation of the world, and recommends it to particular attention—He evidences a strong attachment to the agricultural and manufacturing interests of the State, especially the former, to which he especially solicits public attention.

The Message is by no means labored or highly colored; it gives a plain practical view of the subjects on which it treats, such a view as renders every thing plain and familiar to the understanding of every reader.

He concludes by saying, "The happy institutions from which our blessings immediately flow, should be cultivated and cherished as the gifts of a benevolent Parent, to whom I would join with you in grateful aspirations for the past, and in humble supplications for the future."

Nicholas Van Dyke and Thomas Clayton, have been appointed by the Legislature to the Senate of the United States.

TO THE PUBLIC.

The undersigned, members of the Medical Association of Wilmington and its vicinity, considering the many vague and alarming rumours afloat respecting the present epidemic Small pox, and also some pieces incautiously inserted in the Newspapers, tending to discourage the practice of Vaccination, deem it expedient to address the Public on a subject so closely connected with the health and lives of their fellow-Citizens.

Through a correspondence, by letters, with a number of the most eminent practitioners of Me-

dicine in Philadelphia, we are enabled to state the following facts in relation to this subject:—

1. The epidemic Small pox, which has prevailed for some weeks past in the city, is very malignant, and is usually fatal to the unprotected.

2. A considerable number of persons, both of the inoculated and vaccinated, have also been attacked by an eruptive form of fever, similar to Chick-en-pox, and so called by some of the Physicians, but more generally known by the name of *Varioloid*; disease in most cases mild and free from danger.

3. Both the inoculated and vaccinated are equally subject to the varioloid disease; and it is stated by one of our correspondents, that the former have it more severely than the latter.

4. None of the Physicians with whom we have corresponded, have known of a single death from this disease, amongst those who have been vaccinated; nor does it appear from their reports, that the Small pox has occurred after genuine vaccination, in a single instance: two deaths, however, are mentioned of *Small pox after Small pox*.

5. Vaccination continues to be universally practised by the Physicians in the city, and to be considered the best preventive of Small pox that has ever yet been discovered.

Such being the facts that have been communicated to us, on this highly interesting subject, from the most authentic sources, we, therefore, unhesitatingly declare, that our confidence in vaccination as a preventive of the natural Small pox, remains undiminished. The mild character of the vaccine has induced many to perform vaccination who were ignorant of the important distinction between the genuine and the spurious disease. By this means errors have been committed, and many persons have been left wholly unprotected, by having undergone a spurious vaccination. It is from these unhappy mistakes that so many reports get abroad, affecting the reputation of vaccine inoculation. We therefore, recommend to all those who have been vaccinated by persons unacquainted with the subject; and also to all other doubtful cases, to undergo this operation a second time.

We are aware, that there are a few persons who either for want of information, or by yielding to a blind prejudice, reject vaccination; and there are some with whom sordid interest is paramount to all other considerations, who would, by inoculation, spread the Small pox, and with it, death and terror through the community. We have only to add, that if any should attempt to execute such a scheme, we have full confidence that legal measures will be resorted to, by an injured and indignant public, to arrest their cruel purpose, and punish their temerity.

John Brinckle, Allen McLane, Jr.
James Tilton, Wm. W. Baker,
Gideon Jaques, W. W. Brinckle,
Wm. Gibbons,

CIVILIZATION OF THE INDIANS.

We regret to perceive, that a proposition has been made in the House of Representatives, by Mr. Cobb, of Georgia, to inquire into the expediency of repealing the act, appropriating the annual sum of \$10,000, for the civilization of the Indians. We cannot believe, that Congress will consent to the repeal of a provision, which is sanctioned by every principle of justice, of humanity, and of sound policy. We are very sure, that the people of the United States are rather prepared to approve an increase of the sum now allowed, than to diminish the trifling pittance, which, out of its abundance, derived in part from the Indian lands, the nation now grants to extend the blessings of religion and civilization to the feeble remnants of the aboriginal tribes. We shall enlarge on this point in our next. Star.

RELIGION IN TENNESSEE.

The Synod of Tennessee, in their late Narrative, give a flattering account of the state of religion within their bounds. Throughout their churches the march of Divine truth seems steady and progressive. The number of members added the last year, considerably exceeds that of the preceding. The churches of New Providence, Eusobia, Bethel, and Columbia have been specially favoured with divine influences; and as many as forty were at one time received into communion. The erection of houses for public worship, and the permanent settlement and support of ministers, are objects of growing importance, and receive increased attention. A more lively interest is manifested in the establishment and support of Sabbath Schools. The education of pious young men for the Ministry, has received more attention than in any preceding year. And the benevolent plans generally which dignify the present age, have received more support, and less opposition, than at any previous period. The Synod bear testimony to the beneficial effects of the Mission at Creek Path which is situated within their bounds, and the church of which is in connexion with that body. The Synod have some things, however, to lament; and they mention particularly the spirit of speculation and adventure which "maketh haste to be rich" and the prevalence of profanity, Sabbath breaking, and intoxication. These are by no means confined to their bounds; but are the prominent vices of every age and country, characterize a large portion of the human race

in their unenlightened state. They are doubtless the crying sins of our land.

Revival.—Extract of a letter dated 25th ult.—"At Unadilla, Otsego County, New York, the Lord has begun a glorious work. In Washington, Penn. there is a pleasing prospect of a Revival, under the Rev. John B. Patterson. On last Sabbath evening, nearly 30 took the anxious seats. Several quite lately, profess to have obtained a hope in Christ."

From the Family Visitor.

Mr. Editor.—On new year's day, the Board of the Theological Seminary of Virginia met according to appointment, at the church near Hampden Sidney College, for the purpose of Inaugurating the Rev. Dr. Rice as professor of that Seminary.

The Board held a meeting afterwards and adopted several resolutions calculated to advance the interest of the Institution. They resolved that 25,000 dollars should be considered necessary to endow a Professorship in the Seminary—and 2,500 dollars, a scholarship; and that the Person endowing such Professorship, or scholarship, should have the privilege of naming said Professorship or scholarship. The Board resolved to meet again on the Friday before the third Monday in February

Fam. Vis.

POLITICAL.

[DEFERRED.]

IMPORTANT INTIMATIONS.

Public curiosity, since the perusal of the Presidential message, has turned an inquisitive and scrutinizing eye over the Atlantic. Since the surrender of Cadiz, for it was not a capture, speculation has been excited on the subject of the next movement of the Holy Alliance. The French armies will be suffered to retire into winter quarters; that they will not be disengaged upon France, seem highly probable. In short, we are inclined to the opinion, that South America or Mexico, is destined for the scene of their operations. Various rumors of this kind have been in agitation, although nothing certain has as yet transpired upon this subject.

The President, who beyond any other man in this country, possesses means of intelligence thinks that it is probable such an attempt will be made, or he would not have stated in his message, that "the United States would deem it unfriendly." In short, we incline to the opinion, that the President possesses intelligence on this point, not communicated to the public. All our intercourse with England, we have the authority of his message to say, is of the most peaceful character. He does not mention one overtire made by us to that Government, that has not been cordially embraced.

To the members of the Holy Alliance on the other hand, the message wears a countenance frowning and repulsive. The face of England is neither friendly nor propitious to the allied monarchs, as is evident from the recent appointment of consuls, as commercial agents for the South American Republics. Now, if these royal parties do intend the subjugation of South America, we are strongly disposed to think, that an alliance will be formed, offensive and defensive, between the United States, England, and the South American Republics, as well as with that of Mexico. Let it be remembered, that in the outset of the Spanish invasion, Mr. Canning distinctly stated to the allied powers, that England would depart from her neutrality, if they attempted the recovery of the Spanish Provinces of America. This was the point to which, therefore, they could not move without provoking the hostility of the English Cabinet—the opinion that the allies would attempt the recovery of South America was entertained by Mr. Canning, before the conquest of Spain, and such an opinion is entertained by the President, since that event has been accomplished.

Both Mr. Canning and the President, express their determination to resent any attempt of that kind, and is it reasonable to suppose, that they should concur in so many points, without some common understanding between the parties? We believe that an alliance of this kind, is in anticipation, and whether in anticipation or not, we are confident that any attempt of this kind would bring such an alliance about. [Bal. Morn. Chron.]

NOTICES.

AFRICAN COLONIZATION SOCIETY.

The Managers of the "Wilmington Colonization Society, Auxiliary to the American Colonization Society," are requested to meet at the Methodist Episcopal church, on Thursday evening the 22nd instant, for the purpose of preparing their Report. The Parent Society will make their annual Report in February next, and are desirous to know the state of all their auxiliaries.

It is hoped the Committee to draught an Address will be ready to report at this meeting.

R. PORTELT, Pres. Man.

Jan. 8, 1824.

The Female Hospitable Society.

Grateful to a generous public for the liberal donations bestowed on former occasions, again solicit aid. Owing to the unusual sickness, the past season, many worthy families are suffering for the necessities of life.

Wood, meal, meat, groceries, and vegetables of all descriptions will be acceptable.

Any article will be received by Mrs. Buchanan, south-east corner of Market and Second Streets, Wilmington, Jan. 3.